

The Baptist Record.

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INTEGRITY AND FAITHFULNESS TO THE CAUSE OF CHRIST.

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BAPTIST RECORD

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WHY NOT?

The *Religious Herald* seems to be so thoroughly hypnotized by Whitsittism that many of its statements in that connection are singularly misleading. For instance, it says: "Many of those (anti-Whitsitts) who have led the agitation, are not sincere

and consistent friends of our co-operative work." When the

fact is, the fewest number of that class is found among the opposers of Dr. Whitsitt, the great host of whom are the firmest friends of our organized

work. The *Herald* ought to remember that its dear self has rather a malodorous record for "opposing our organized work,"

dating no further back than the late effort of our Convention and

boards to raise \$500,000 as a me-

morial fund, aid to send 100 new

missionaries to foreign fields. If

we saw it aright, the *Herald* did

more to prevent the success of

that movement than all of the

gospel missionaries and disorgan-

izers combined. And yet the

good *Herald* poses to-day as the

ultra-uncompromising die-in-the

last-ditch champion of Whitsitt

ism.

Again, it says: "In Mississi-

ppi THE BAPTIST RECORD,

which has been leading the fight

on Dr. Whitsitt, is regarded as

the friend and advocate of Mar-

tinism."

Now, if the *Herald* man has

read the columns of THE BAP-

TIST RECORD, he knows that it

is so "regarded" only by those

whose leadership THE BAPTIST

RECORD will not follow, of un-

fair and Ishmaelite journalism

in denouncing and maligning

Martin and his friends, and then

refusing them any opportunity

to explain, deny or defend them-

selves; but that it simply gives

either party assailed by the

other in its columns, the oppor-

tunity to make respectful reply

with the positions of some of the

brethren as to the policy to be

pursued in dealing with what

has turned out to be a question

of considerable magnitude in

our State. But we do not be-

lieve there is an intelligent Bap-

tist somewhere in Mississippi

who would differ with us in the prin-

iple for which we have contended

in this matter.

THE RECORD is now inclined

to cut off further discussion,

since it is now in the hands of a

council, and we await its de-

cision. It is not our purpose to

influence, favorably or unfavor-

ably, any one as to Bro. Martin's

opinions and doctrines. The

council will do right, and we are

satisfied to leave it to manage

the case now. His church has

done the right thing in calling a

council. It was her only re-

course. Every one will honor

her in her effort to do what it is

her duty and right to do.

THE Columbus Association

passed a measure recommending

the churches to take a collection

at once for ministerial education

at Clinton to meet the present

want. We thought it timely and

worthy of all imitation. We

hope all of the associations will

do likewise and that the church-

es will respond at once.

the "landmarkers," haven't

broken up that "agreement-to-dis-

agree-peace-and-friendship policy

that you so much talk, unless

it be that they got up with

the good Doctor Whitsitt's strat-

egy and headed him. If any-

body is to blame, this breach

of harmony, it is Doctor him-

self. The *Herald* never says:

"Dr. Whitsitt is a good, devout

Baptist," etc. It probably

is—that we should gainsay;

but why, after thing had

been fixed up so well to suit

his opposers at Wilmington, did

he go back to Louisville and tell

his Seminary boy his great

"vindication" and "triumph,"

and counsel them to "boast"

about it, but treat the defeated

foes with becoming commisera-

tion? It seems to us, if

he had been as loyal and devout

a Baptist as you say, he would

have told a tale more in keeping

with what it was timed was

the spirit and intent of the

action at Wilmington and would

have counseled submission to

the humiliating attitude of their

unfortunate president.

Now, it seems to us "fair"

if the "succession Baptists"

have gone on all theirs ever

since the Seminary was inaugu-

rated, monthly and devoutly

standing by the "agreement to

disagree" policy when anti-

"succession Baptists" the head

of the historical division of the

school, that they should be al-

lowed now an equal showing.

Why, they have admitted

to put their man in trouble for

a while and receive a like meek

and devout "agreement to dis-

agree" support from the other

side without so much unbrother-

ly defamation and crimination?

Yes, why not?

WEST POINT NOTE.

It was an uncommonly good time we had at the Columbus

Association and with the West Point saints. Bro. Isham Evans

and his good wife, "Miss Lilly,"

know how to cause their guests

to be happy, as Dr. Matt Clay

and ourself can easily testify. "Miss Lilly" had earned the

art, no doubt, from her dear

mother, Sister L. F. Dunn, of

Shuqualak, at whose home we

have often been entertained most

hospitably. Bro. Evans is a

scion of the great Harrison fam-

ily of Columbus and Lowndes

county, no one of whom was

ever lacking in the arts of gen-

uine hospitality. Sisters Nunu

and Kirk, of Shuqualak, were

also there, which greatly added

to our pleasure. One of the

most enjoyable features of our

visit was a pleasant drive with

"Miss Lilly" and Sister Kirk to

all of the interesting points in

their beautiful city, in "Miss

Lilly's" nice carriage, and be-

hind two magnificent grays. We

had dinner on Sunday with our

dear old friend and college

chum, Rev. H. J. Vanlanden-

ham, and his interesting family,

where we pleasantly met Miss

Emma Jackson, of Shuqualak,

and also had a pleasant interview

with another good friend, Rev.

W. B. Williams, of Columbus.

By the way, Bro. Williams is

one of the best preachers and

Short of the Full Truth.

DEAR RECORD:—All true Baptists must be rejoiced over the stand you have taken for the purity of our Baptist ecclesiasticism. And as the opportune time seems come for them to expounding our inspired system of church government, it may require many of us to contribute to its better understanding, that full justice may be done to the infinite scheme.

Our Brother Layman, in the last issue of THE RECORD, stops dangerously short of the full truth in admitting that Conventions and Associations may so far sit in judgement upon the churches as to deny them representation. So many of our brethren seem to have lost sight of the great regulating principle of Baptist government, and insist that these general bodies, like all representative bodies, have the right to judge of the qualifications and fitness of their own members or constituency.

But one admit this, and away goes our doctrine of church supremacy, and in lieu thereof is established a system of outside regulation and censorship of the churches, which subverts every principle of our Baptist government, and construes us into a Presbyterial or Episcopalian body.

He who assumes such a position, and would clothe the Conventions and Associations with such powers, has never seen what Dr. Mell rightly declares, that "these Associations are not properly representative bodies." Dr. Wayland is sup-

ported by all who are capable of expounding our Baptist system, that these general bodies for missions and education are not supposed to take any note of

Baptist churches may appear messengers, but not delegates, because they have no powers which they can re-delegate, and no responsibilities which are transferable.

Representative bodies, strictly so considered, can judge of their membership, though not even of such, that they may expend their energies in promoting the they are the creation of their constituent bodies at home. But Baptist Associations and Conventions not being strictly representative bodies, have no power over either their membership or their constituency.

Again, and as the ground philosophy of this, since the messengers are appointed by the churches severally, no modification in said appointments can be made at the place of the original appointment, namely

by the churches themselves, and the messengers so appointed have nothing to do but simply report for service at the place of meeting. The body is made up by the several churches at home in their appointments, and not made up when they meet. There they simply report for service, but for service no other than on church grounds.

Then, too, in an important sense each messenger is the servant of his appointing church, and all together, when assembled as an Association or Convention, are in their own rights but servants, and the churches behind them are their masters. Hence, they are not to forget their servant character, and relation to the churches, and assume to be masters, whether over one another or over the churches. They are still servants, and ought to dissolve, rather than presume to act as masters over Jesus' Christ's churches, or over those who are in accepted standing with the

tists never lose sight of our great regulating principle—that all power and authority in matters of doctrine and fellowship begin and end with the churches, each in the sphere of its own membership.

This cuts off all outside supervision on in all species of external regulation. This shorts us up to refer all questions of religion or fellowship to the church of one's membership. Here, then, the Holy Spirit, to of importunity in prayer; and teach not need even the advice of any outside body, nor is there any hint of such need or thanksgiving, let your requests be made known unto God.

More anon.

ANOTHER LAYMAN:—Shannon, Miss., Sept. 4, 1887.

Prayer.

I am pleased with the excellent spirit manifested by Dr. Sample in his reply to my criticism of his article on the conversion of Cornelius. If we must have discussions at all, by all means let it be conducted in good spirit. Dr. Sample thinks Cornelius had only heard of Christ and the gospel, but had Agrippa, but he had not heard it for himself. Peter said to Cornelius, "That word I say, ye know." There is a vast difference between hearing a thing and knowing it. This is a controversy between the Doctor and Peter. I can afford to leave it with them. Our brother puts in quotation marks these words: "Cornelius becomes the first fruits of the Gentile world to Christ." He does not tell us from whom he makes this quotation. Surely he does not claim to it from the Bible. That there were Gentiles converted before Cornelius and his household, seems clear to me as a sunbeam. Many of the Samaritans were converted by the personal ministry of Jesus. John 4:39, 41. The Canaan woman that came to Jesus in behalf of her daughter, recognized Jesus as Lord and had "great faith." See Matt. 15:21-28. The Centurian who came to Jesus in behalf of his servant, had greater faith than any Jesus had found in Israel. See Matt. 8:5 to 10. It is no proof that the Ethiopian was a Jew, though he was converted before Cornelius. All these cases are samples of fruits of faith among Gentiles before the conversion of Cornelius.

But the main thing to which I object is Dr. Sample's writing his first, as it seems to me, to deprecate the importance of prayer. He says: "I believe in my church for final adjudication, and in the church for its discipline, and not in the preface to this sentence, "justify by faith," and not "justify by prayer." The issue is very clearly made out between this declaration. I suppose he means exactly what he says, and says what he means, and if so, I must accept it. His declaration requires him to believe in justification by faith, which includes prayer. Anybody can see the difference. Was a prayerless sinner ever converted to God? Faith that does not prompt to prayer is a dead sin. Here is a sample reading prompt to prayer and leads to justification. See Luke 18:11. "And the publican stood afar off, and would not lift up his eyes unto God. He may turn over the candle-stick or blow out the candle, but no Baptist Association or Convention can do it. Let them produce their commission to deal with God's churches or ministers before Baptists grant them such a concession of power.

Good bye.

J. K. PACE.

Hazelhurst, Miss., Sept. 7, 1887.

News From Churches.

FELLOWSHIP, TIPPAH COUNTY.

Bro. M. Gillian of Ashland, assisted the pastor. From beginning to end the interest was in anybody beyond the acceptable service to him. Our churches themselves have the prayers ought to be earnest and right to create a general body importunate. Jacob prayed all night on one occasion, so did we knew of. There were three additions, one by letter and two by baptism. The church was much benefitted by the meeting.

ACADEMY.

Sickness interfered much with the meeting here. My own daughter was sick so that I could not attend regularly. Bro. W. G. Thompson and Bro. J. D. Anderson did most of the preaching. Two excellent young men, heads of families, were converted and joined the church. Another was restored.

MYRTLE, UNION COUNTY.

Brethren Thompson and Anderson conducted this meeting also for me. They preached with power. The church was greatly revived. Nine were added to the church, five of them by baptism. There are more, we think, to follow.

W. E. BERRY.

Blue Mountain, Miss., Sept. 6, 1887.

OUR PREMIUM OFFER.

We have concluded to offer some premiums to the friends of our paper. THE BAPTIST RECORD ought to have 2,000 renewed subscribers who will send us \$2.00 between this time and July 1, 1887, we will send one copy of THE BAPTIST RECORD for one year and one International Pronouncing Teacher's Bible, worth \$3.

HERE IS OUR OFFER.

1. To all new or paid-up subscribers who will send us \$2.00 between this time and July 1, 1887, we will send one copy of THE BAPTIST RECORD for one year and one International Pronouncing Teacher's Bible, worth \$3.

2. Also to any as above described, who will send us \$2.25, we will send either one of Dr. J. T. Christian's three great books on "Immersion," "Close Communion," and "Americanism Against Romanism," or that other excellent book, "Did They Dip?" and THE RECORD, for \$2.10, all in cloth binding, or in paper covers, for \$1.50.

4. Also to any as above mentioned, who will send us \$1.75, we will send THE BAPTIST RECORD for one year and one copy of either of Dr. Gordon's two great works, that on the Ministry of the Spirit, or "How Christ Came to Church."

5. Also to any as above mentioned, who will send us \$2.50, we will send THE BAPTIST RECORD for one year and one copy of Dr. Everts' fully up the latest researches, by far the richest in authorities, the most systematic, the most comprehensive, the most critical of any other defense of succession. About 2,000 have been sold. Bro. J. N. Hall, having sold about 1,000. It does not follow, copy and reproduce other Baptist histories, but is, to a very great extent, original. Nothing like it, or will, for years to come, its place. It thoroughly answers every objection to Baptist Succession, a thing that no other Baptist history does. Though it so fully covered the Whitsitt discussion that neither Whitsitt, Newell, nor Vedder has been able to answer it, the next edition will contain the very cream of the Whitsitt discussion. That edition—a thing that no other Baptist history does—will, by proof never before in book, prove that Thomas Jefferson got his idea for American Constitution from a Baptist church. Our

Herald.

Dr. Hayden's reply,

enemies and body informed

Baptists laugh at this statement;

but that edition will prove it true.

Texas News.

DEAR RECORD:—The latest

denominational joke in Texas, is

an editorial, by "Bro. Cran"

headed with Dr. Gambrell's

sugar plum, "Let's keep sweet."

For a man who has emitted as

much vituperative language as

Cranfill, to make it appear that

he is sweet tempered, is

duplicit of a rare order.

For fifteen years, at least, B. H.

Gambrell has been in some kind of

controversy. And ever since

Cranfill dawned upon us, as

editor of a paper, with religious

trimmings, Carroll's pugnacity

has developed alarmingly.

The twain, just now, are doing the

"political trick" in an up to date

style. Carroll has finally suc-

ceeded in forcing to a successful

issue his unbrotherly and per-

sistent attempt to dethrone Dr.

Burleson, the famous president

of Baylor University. If all the

twinkling done by the two

C's within the last three years,

could be described and displayed

in "snap-shot" groups, that

notorious Houston Convention

would cease to be a wonder.

During those years the two C's

have grown in likeness. They

have reached that degree of one-

ness in spirit, where one seeks

to damn a brother by sending

libelous circulars, through the

mails and the other attempts to

dishonor his benefactor by at-

tacking him in Cran's paper.

What is the result? The most

deplorable, imaginable. The two

C's have long since joined hands

to destroy THE BAPTIST and

Herald, and, at this writing, they

are seeking support, by circu-

lars, for Carroll's treachery

towards the man who "pulled

him out of the ditch." Why all

this? Impetuous ambition, and

a lack of the common niceties of

unostentatious Christianity. No

other definition will fit the sit-

uation. Carroll's passion to "run

things," reached such disgrace-

ful proportions at Houston, that

the deacons of the First Baptist

church had decided, and were on

the verge of demanding, that the

Convention vacate the premises

when Dr. Burleson pleaded with

them to withhold. Yet, notwith-

standing, the Waco gang are

planning to repeat the tactics

employed at Houston, when the

Convention meets next October.

Will not every brother and sis-

ter, preacher and layman send in

what will the harvest be? I do

not know. Nearly all of the able

men of the brotherhood are

with them, according with the

prejudice of this sentence.

Please remember that the edi-

tor of this paper, and many of

the ablest scholars in our semi-

naries and colleges pronounce it

as the right side of the question at

issue. And doubtless, Carroll

and a whole lot of little Tellow

s, have begun the "outward limbs

and flourishes" of their say, when

the ball opens. The sharp para-

grapher of THE RECORD is

hereby invited to be present.

Seats free, but services will not

be short. Come early, and you

may see an old-time comrade in

arms, late of Georgia, still

fighting. Soon after Dr. Gam-

rell jumped at the job, offered

him by the Brazos Cardinal, a

prominent Baptist who was well

acquainted with Dr. G's failures

and fights, wrote Dr. Hayden,

the great and glorious defender

of church sovereignty—and

missions, that Gambrell would

not be in Texas twelve months

before he would be as deep in

"A Correction" Corrected.

"BROTHER JOHNSON.—Notice in a certain paper of recent date to the effect that the First Baptist church of Waco, Texas, in deposing Rev. M. T. Martin from the ministry, acted without a council. This must be a mistake, since the other Baptist pastors of the city of Waco, over their own names, testify as follows:

"We, the undersigned, having been called and invited by the First Baptist church of Waco, to act as a council to advise with them in the case of Rev. M. T. Martin, deem it sufficient to state that we have heard the evidence in this case, (when unavoidably absent during presentation of part of evidence, we afterwards carefully examined that part) and that the trial was fair, the spirit good, and in our judgment the decision of the church was wise. Signed,

S. B. MCJUNKIN,
Pastor Bap. Ch., Waco.
JOHN BATEMAN,
Pastor East Waco Ch.

We find the above in *The Layman* of September 2. We do not know to what "certain paper" it refers, but suppose it is to *THE BAPTIST RECORD*, as we have of late been saying some things about a "certain" sort of trial in a "certain" First Baptist church in Waco, Texas. Now, if we are really meant by this reference, we wish to say, and with emphasis, as a matter of fact, that we did not say "that the First Baptist church of Waco, Texas, in deposing M. T. Martin from the ministry, acted without a council." That is another piece of Bro. Cranfill's black rot. What we did say was that "they acted without a council of the sisterhood of the churches," which is a very different thing and which is the only proper and effective way to depose a Baptist minister. We understand that the two above named ministers were not sent at all by their churches, on an invitation from the Waco church as is usual, but were merely invited to seats in the conference as visiting brethren and that they did not stay time during or after the trial give any advice or counsel in the case, unless it was simply to say, "I am the finding of the church, and that too after being part of the time absent during the trial; and having only a hear-say acquaintance with a part of the testimony.

It is in evidence that the clerk of the Waco church, soon after the trial, said over his own signature, that "the church had no council," and that the church acted in its sovereign capacity. It is also in print, over Bro. John Bateman's name, that he was invited to sit with the Waco church, to counsel with the church in the trial, but not as a member of a council.

Now, we confidently repeat what we said before, that there was no council of the sisterhood of the churches, by which only a regular Baptist minister can be properly and effectively deposed from that high office. If any one would know our position on this subject in full, we refer him to our editorial on "ordination" in *THE BAPTIST RECORD* of Sept. 9th and challenge its refutation from the standpoint of Baptist authorities. According to our position, therein made clear, a Baptist minister can be deposed from the ministry of his own church without a "council of the sisterhood of the churches"

but, no other church is bound to recognize that action.

If Brethren McJunkin and Bateman would not be led into a quagmire of contradictions, they would do well to have a care how they repeat or imitate the cackling of the loquacious but ever doubtful Cranfill, who can be relied on for nothing so well as bark up the wrong tree.

As to the "Waco trial," of which so much has been written, the best that can be said of it, and the most for it, is that it was too unbaptistic to have any force, except it be merely in a local sense. This statement is based on the following relation of facts: It was the trial of an elder by the local church, with out "a council of the sisterhood of churches," which alone is competent to effectually depose such an officer from the official position given him by and for the churches. True, they claim that there was "a council of elders" or "ministers," but even that appears to have been an untenable claim, since they were only two of them present, and they were only invited to seats in the conference as visiting brethren, and not to sit with the church as a council. This appears to be well authenticated both by one of the visiting ministers, "over his own signature, and the clerk of the church in an official note. We deem this to be sufficient to be said in justification of our sanction of the call for a council by the Zion Hill church. We might enter into an analysis of the trial, per se, and find fault with the spirit-motives and methods that characterized it, but do not regard that as necessary at present. We shall leave that for future consideration, should it become necessary.

We send this week's paper out with the hope that it will reach all of our subscribers. We know not what is in the future, but hope for the best. We have no yellow fever in Meridian, and earnestly hope and pray that we may have none. But in any event we shall continue to practice after the fashion of our life-long motto which we commend to all others, "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed."

We tender our sympathies to Bro. W. M. Farmer, of Summit, and his good wife in the death of their dear little baby girl. May they find abundant consolation in the all sufficient grace of our blessed Lord, whose they are and whom they serve.

A Suddened Home.

The home of our pastor, Bro. W. M. Farmer, is all gloom and sadness to-day. He was called upon to give up the little baby girl, eighteen months old—just at the age to be the light of the household and the idol of the loving mother. Who can shed a tear of sympathy and offer a prayer of comfort for this bereaved family?

J. R. SAMPLE.
Summit, Miss., Sept. 13, 1897.

DEAR RECORD.—For the first time death has invaded our home and took from us the smallest of our children. We were happy with a pair of boys and a pair of girls, but now our girls are separated. Our hearts are crushed, but we are trying to bow submissively to the divine will.

W. M. FARMER.
Summit, Miss.

CHRONICLES.

L. A. D.

For over two weeks, we have been in the midst of confusion. The city has been quarantined; travel has been interrupted, and transportation almost stopped. Families have moved into the country, or fled to other States, while many that remain seem to be restless, and ready to depart. All this is because of what is called "yellow fever" on the coast, as an epidemic, and its spread to New Orleans, Mobile, and other smaller places. Yet there is no sign of anything of the kind in or near Meridian.

There is no sense in our scare beyond preparation to resist the encroachment of the pestilence. It has not spread materially, where proper precaution has been taken; and further, it is remarkably mild in its type. Indeed it is doubtful whether it is what was known as "yellow fever" forty years ago, for it lasts longer and is not so fatal. Again it is not like the pestilence of 1878, as it first appeared in Memphis; for every victim died in less than a week, and the corpses turned black. Later on there were changes.

As for contagion, there is little, if any, risk. If a case of the dreaded disease should creep into the city, it would be isolated at once, and every subsequent case would be treated in like manner. Hence farmers can safely come in with their cotton, or other produce, and the country need not be afraid of any citizen going out, who has not a health certificate. In order to quiet the fears of the people, the authorities have requested that for the present, there be no large gatherings; so on Lord's Day last there were no public church services.

No travel being allowed within the State, by railroad, the purpose of holding the Chickasawhay Association at Quitman, beginning Saturday next (25th), has been recalled, and the meeting indefinitely postponed.

L. R. BURRESS.

From Waynesboro.

We have just closed a series of meetings at Waynesboro, resulting in nine happy young converts. Bro. Rogers, of Meridian, was with us, and did the preaching. There was an increase of interest in the meetings until its close. Bro. Rogers did us fine service, and our love and our prayers go with him, as he returns to his own field of labor.

Our church is in a fine condition now. I have never seen a church make greater progress than we have made this year, in the different lines of Christian work. It is like life coming out of death. Our building is about completed, and our people are at work.

Our success has been due, largely, to the efforts of a few brethren, and the noble women, who have become leaders in the work. We feel that there is yet much to be done. Brethren, give us your prayers.

A. G. LOWREY.
Meridian, Sept. 16, '97.

Braxton Church.

L. A. D.

It was my delightful privilege to be in a meeting of days with the above church, which embraced the second Sunday in August. Bro. Wayne Sutton is the bishop of this prosperous church. I think the pastor and people are well wedded together. In thinking of them the words of the Psalmist come into my mind, Behold how good and pleasant it is for brethren to dwell together in unity.

There is a very fine graded school here with Prof. J. H. Venable as principal. The prospects are very flattering indeed. The people are progressive, location healthy, good water, the religion of Jesus Christ enjoyed, and I know of no place more highly favored of the Lord than Braxton, Miss.

A report of the meeting properly belongs to Bro. Sutton. I am sure he and his dear people know how to treat a visiting preacher royally; and I am also sure I cherish their kindness and will be truly glad to visit them again, the Lord willing.

R. J. BOONE.

The Yalobusha Association meets with the Coffeeville church on Friday, Oct. 8. All delegates and corresponding messengers are requested to send their names at once to J. W. BROWN,
Church Clerk,
Coffeeville, Miss.

ASHEVILLE, N. C.

Asheville, N. C., is situated in the heart of the mountains of Western North Carolina, 2,000 feet above the sea level, is free from all malaria and fever diseases, and is reached via the Southern Railway, on most convenient schedules.

The discussions were quite fraternal and Christ like throughout; and the meetings from day to day were eminently spiritual. Indeed, if there was any friction that I have not read, and much that I have read I cannot always readily reproduce; and I am sure that it is easy to make "blunders in history." I hope you will deal charitably with me.

But seriously, there is grave doubt in my mind whether Dr. Boyce and Prof. Martin are agreed, when we have waived the question of verbiage. On page 373-4, in speaking of regeneration and conversion, Dr. Boyce says: "I have attended many Associations, and have witnessed quite a gratifying measure of unity, but a greater degree of unity of the spirit and bond of peace I have never witnessed than I saw at this meeting of the Aberdeen Association.

Bro. Souter makes a good moderator, Bro. Fewler a model clerk, and Bro. Delashmet a par excellence treasurer.

Among the visitors were Brethren A. V. Rowe and L. R. Burress, whose presence and speeches added no little to the interest of the meeting.

Bro. R. Hughey and his people entertained the delegates and visitors right royally. The writer's home was with Mrs. Speer, a good Methodist sister, who, with her charming and cultivated daughters and noble sons, took special pains to make us comfortable.

This body embraces some of the best preachers in our State, and has a host of noble consecrated laymen.

The RECORD is by far the leading paper in the Association, as was evinced by the large list of new subscribers I send you. The paper is growing stronger among the friends of justice and scriptural ecclesiasticism.

That he is "tired" is not surprising, and if he pursues the course he seems to have marked out, he may find himself quite prostrated sooner or later.

LAYMAN.

Meridian, Sept. 16, '97.

H. M. LONG.

To the Moderators of Associations.

In view of the present distress and stringent quarantine regulations, I desire to suggest that the moderators of Associations to meet prior to the 15th of October postpone their meetings one month, calling them to meet on the same weeks of October and November.

A. V. BROWN.

Meridian, Sept. 16, '97.

BETTER THAN QUININE.
Hughes' Tonic
(PALATATED)

THE ONE RELIABLE, SURE CURE FOR
FEVER, CHILLS AND FEVER.

TRY IT. It does not contain any stimulants, & is safe, & no side effects.

ROBINSON-PETTET CO.

(Manufacturers of
Meridian, Miss., U. S. A.)

LOUISVILLE, KY.

A. V. BROWN.

Meridian, Sept. 16, '97.

It is hoped that prosperity

Aberdeen Association.

L. A. D.

This body met with the Baptist church at Troy, September 7. In the absence of the appointed, the writer, by request of the body, preached the opening sermon.

After the reading of the church letters, the Association organized by electing the officers of the previous session, to wit: F. Souter, moderator; D. W. Fowler, clerk; and A. Delashmet, treasurer; a fine trio of officers.

The usual reports were read and discussed. Those on missions, Mississippi College, ministerial education and temperance, elicited quite a lengthy and spirited discussion, which

was evidently quite helpful to the hearers.

The report on publications, read by Bro. J. L. Henderson, embodied the following: "THE BAPTIST RECORD among papers deserves first place in the homes of Mississippi Baptists, not only because of past services, but for its present fearless defense of church rights, and its fair, just and honorable dealing with all classes of our brethren."

The body adjourned each day for preaching at 11 o'clock, also had preaching at night. Besides the one already mentioned, the following brethren did the preaching in the order of their names: P. W. Cain, E. R. Carson, L. R. Burress and R. A. Cooper, and their sermons were in the main strong and good.

The discussions were quite fraternal and Christ like throughout; and the meetings from day to day were eminently spiritual. Indeed, if there was any friction that I have not read, and much that I have read I cannot always readily reproduce; and I am sure that it is easy to make "blunders in history." I hope you will

MORTON.

The Morton saints began their meeting the fourth Lord's Day in August, and continued until the following Friday evening.

They had a good meeting. They like the Salem saints "had a mind to work." There was no very great gathering, as almost everybody at Morton belongs to "some church," hence there are but few to join the church. Bro. W. M. Farmer, of Summit, did the preaching in this meeting. Bro. Farmer is strong in simplicity. A ten year old child of ordinary intelligence can easily understand his sermons—see the truth he teaches, and the Christ he preaches.

Bro. Souter makes a good moderator, Bro. Fewler a model clerk, and Bro. Delashmet a par excellence treasurer.

Among the visitors were

Bro. A. V. Rowe and L. R. Burress, whose presence and speeches added no little to the interest of the meeting.

He is a sweet spirited, affable Christian gentleman; and, therefore, he won many warm friends at Morton. God's people enjoyed a season of refreshing from his presence, and four were added to the church—three by baptism and one by letter. The Lord continues to bless this little flock; they now have forty-four members, as against ten near five years ago.

J. L. LOW.

Clinton, Miss.

LAST MONTH

of the Tennessee Centennial
And Industrial Exposition.

The month of October closes the greatest of all Expositions ever held in the South, and next to the Columbian, the best ever held in this country. For the closing month, special attractions have been arranged, and the rates from all parts of the country have been made lower than ever before known.

The location (Nashville, Tenn.) is on the main line of the Louisville & Nashville Railroad, directly on its through car route between the North and South, and the trip in either direction via that city can be made cheaply, if not cheaper, than via any other route.

Ask your ticket agent for rates, or write to C. P. Atmore, General Passenger Agent, Louisville, Ky., for rates and information.

You say, further: "As Dr. B. Souter does not give his views, of course we are left in ignorance of what they are. We may

"Regeneration."

L. A. D.

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After the reading of the church letters, the Association organized by electing the officers of the previous session, to wit: F. Souter, moderator; D. W. Fowler, clerk; and A. Delashmet, treasurer; a fine trio of officers.

You then proceed to show that the view I criticized, is substantially the view held on this subject by Dr. Boyce. You say,

however, "we do not agree with Dr. Boyce's view and of course we do not agree with Prof. Mar-

tin's view." I studiously avoid

any personality in what I wrote, as I prefer to investigate principles, not men. I am for peace on the basis of the truth.

Nothing short of the truth will bring peace worthy of the name. Understand me, I have not taken

the contract to defend Dr. Boyce's theology. I think he is a great and good man, but a much better business man than a theologian. Suppose it should turn out that the theory I examined should prove to be substantially the same as that held by Dr. Boyce, and both wrong, as you think, will two in the wrong make one in the right? True, I inadvertently called the view I was examining, "the new theory." Possibly I was off on that expression. You see, there

is a great deal that has been written in the last forty years that I have not read, and much that I have read I cannot always readily reproduce; and I am sure that it is easy to make "blunders in history."

I hope you will

be of the same opinion.

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Among the visitors were

**W. M. U.
Department.**

MISS MARY P. HACKETT, EDITOR

SEPTEMBER.

JAPAN. — Wherefore glorify the Lord? * * in the isles of the sea? S. B. C. Mission opened, 1888; missionaries, 6; native assistants, 4; churches, 1; out-stations, 5; membership, 1; baptisms, 8; Sunday School schools, 45; contributions, \$1.

STUDY TOPICS. — Review his story of Japan. "Home life of the people. Characteristics of Shintoism and Buddhism. Probable political status of Japan in the East. Special obligations of Americans in Japan."

THE WORLD.

ERIN O'DEA GREGORY.

This is a very good world, if you will let it alone. And not be worrying about it: this world that will give you very few frowns. Unless you pest and bore it.

May 12, 1897. — *London Evening Standard.*

— A point that never been carried.

Not think it the horridest place ever made.

When you know there's one more horrid.

But could you think that a world where a dear little child

— And a bird and a honey bee live.

— Could be a very bad place to live in, and love.

— And be surely held and kept?

Why, I think on the whole 'tis a very nice world.

— And as for the people that are in it. Just give them a smile, and a lift once in awhile.

And you'll be certain to please, and win it.

— I'll never try to make it over, for that I don't think you'd quite understand.

— It needs nothing of you and me, but bright sunny smiles.

Kind words, and a helping hand.

— And whenever it zigzags, and wobbles about.

In a way you think is amazing. Remember that the kindest word you can say.

— Is the word whose power is saving.

JAPAN.

COMMERCE.

The nation prospers exceedingly. Its commerce advances with leaps and bounds. Already its flag is seen in English waters, and it plants new lines of steamers, so that it may have constant service by its own ships to America, Australia and Europe. Besides the lines of railway projected by the government, private companies are busy, and ere long all parts of the empire will be accessible by the iron horse.

The increase in resources in Japan has been great. Statistics for twenty-two years are at hand. Between 1872 and 1892 the population increased more than twenty-five per cent. England, during the same period, increased about twenty per cent. In Japan the increase in the production of the staple articles of food has kept pace with the increase in population; and there seems no reason to fear that like England, will become dependent on foreign lands for its daily sustenance. In fifteen years the production of silk cocoons tripled, and the production of tea doubled. The increase in manufactures has been most remarkable; and foreign commerce in the twenty-two years has multiplied almost sixfold. In the same period there has been a great development of railways, telegraphs, steamship lines, postal service, banking capital and facilities, and, in short, of all the ways and means of modern industrial and commercial civilization. And the increase

still continues as rapid as before.

THE WORK OF MISSIONS.

The table of statistics is the least encouraging yet published. There is a net loss in the membership of all the Protestant bodies of more than five hundred communicants; and almost every footing shows a loss less than the sum of \$10,000 (silver) less contributed by the churches while the only substantial sum is the number of scholars in the day schools, and in the number of patients in hospitals. It is evident that the many friends of missions have check in missionary work is an intelligent mind, and made such progress in her studies that

There are private reports also of a want of interest in the political status of Japan in the East. Special obligations of Americans in Japan.

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A Vassar Girl in Japan.

TRUTH TRUMPHANT.

BY M. J. E.

of that little soul, as she stole away to hide, this time, tears of joy!

This little incident occurred about twenty-five years ago. There she stood, half-way up the stairs, trembling with fear. May Whittaker is now a thoughtful, well-matured woman, wife of the president of a college, where two hundred girls are gathered for counsel and instruction, and where, oftentimes, she finds opportunity to use that strength which enabled her, while a little child, to come off conqueror in the battle of truth.

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There is a secret of success in the way of doing business. The successful merchant is he who understands the principles of business and makes them work. The Queen City Business College gives young men and women for actual business. There are no questions of theory, but only of practice. The pupil is drilled in the necessary things for the conducting of business, not so as to be impractical, but to fit the rules expanded. Bookkeeping, Commercial Law, Strong Arm, Telegraph, and many other departments of business. Pupils may begin at any time. Instruction thorough, practical and to the point.

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But the natural attractions of Stematz, no doubt greatly in- creased by the American studies and training, won the attention of a gentleman of high position, and only two years after return- ing to Japan, Stematz became the Countess of Oyama; her husband is the Count of the foremost in the Japanese Empire. His prominent position as a statesman and a general gives to the Countess of Oyama great influence.

At the time of her marriage the Count was a widower with two little girls; the training of whom has fallen to the Countess. Both in public and in private she has had opportunity to make good use of her Christian training received in America. One of the Count's daughters is reported to have married a Chris- tian.

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— The carrying on of Christian principles affecting academic life and liberty which have been missions in Japan is one of the come matters at issue. A fair-minded and judicious estimate of Christian work now offered to President Andrews' services to the churches of Christ. The Brown is given by a writer fully present is a time in which the protest of the faculty will shape the future of the printed in full. The editorial country, and as servants of comments on the awkwardness Jesus Christ we have a large and needlessness of the situation duty to perform toward Japan are piquant and to the point.

CATARH CANNOT BE CURED

with local applications, as they cannot reach the seat of the disease. Cataract is a blood or constitutional disease, and in order to cure it you must take internal remedies.

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— Ah! who can tell the feeling

still continues as rapid as before.

THE WORK OF MISSIONS.

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such progress in her studies that

about fourteen years ago the Japanese government sent four little girls to America to be educated and trained, in order that they might return to Japan and teach the women of that country how we live in the United States. One of these little girls was Stematz Yamakawa. She found a home in the family of Dr. Leonard W. Bacon, of New Haven, Conn., and soon began to go to Sunday School, with his daughter.

The little Japanese girl was in the day schools, and in the bright and interesting, and made

such progress in her studies that she grew wider and the childish brain worked fast, for little May Whittaker was in a terrible

state of health.

May felt she had reason to be troubled. She had just left the dining room, where the family were still at breakfast, and had gone into Grandpa Whittaker's room to warm herself by the big, old-fashioned fireplace.

Seating herself in grandpa's room, he was still at breakfast, and had gone into Grandpa Whittaker's room to warm herself by the big, old-fashioned fireplace.

— After graduation she remained for a time at New Haven, in or

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And close June 2, 1897. Faculty complete in Psychology, English, Mathematics, Latin, Greek, Science and Elocution. A full Commercial Course has been added. Board at College Hall for \$7.00 per month; in private families \$10.00 to \$12.50 per month. Matriculation and incidental fee, \$35.00 per session. Location healthy and social influences good. For catalogue and other information, apply to

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MISSSES E. & C. JANES, Lady Principals.

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